

Pranam



ANANDA MARGA SUVA SECTORIAL NEWSLETTER

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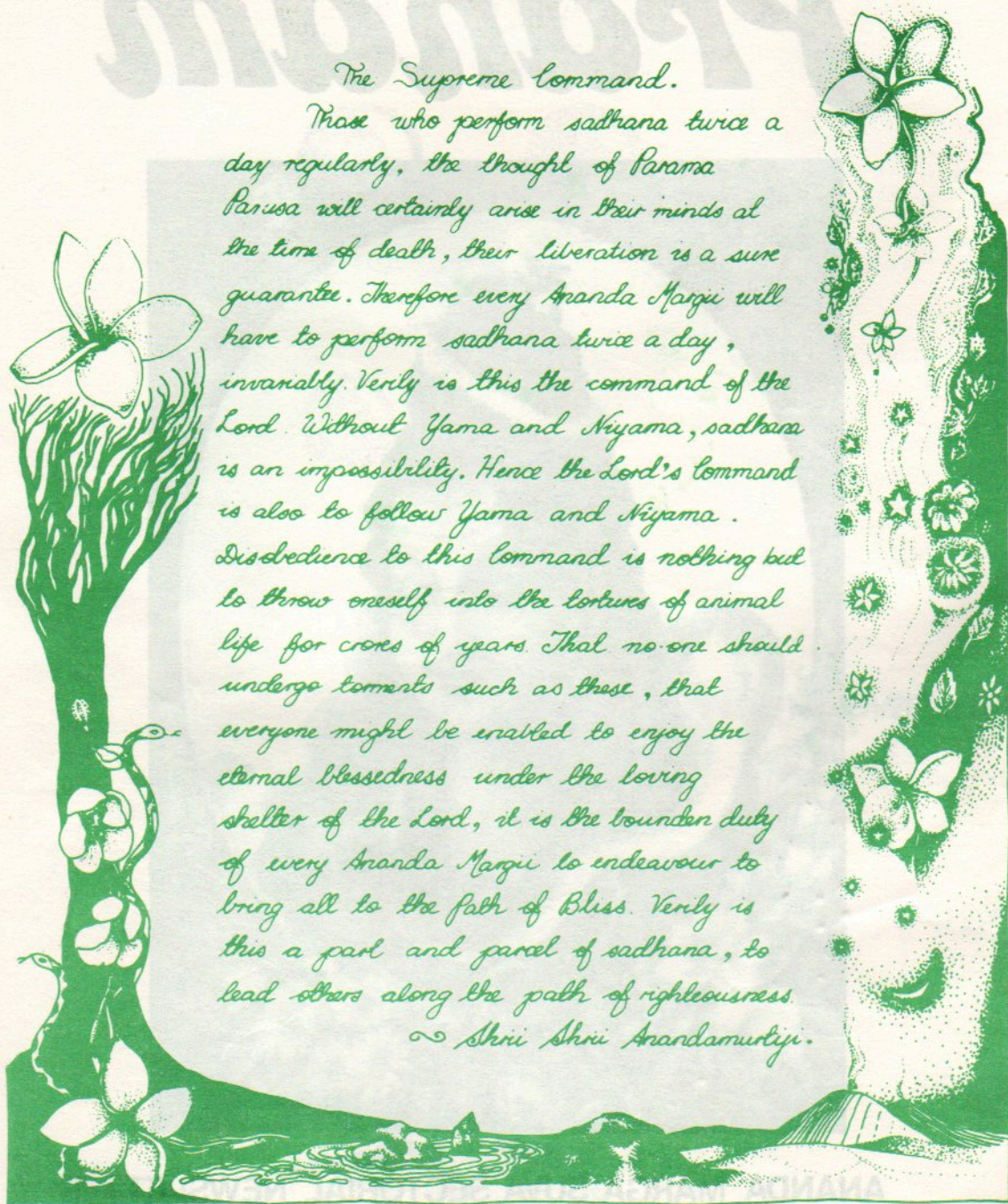
1980

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The Supreme Command.

Those who perform sadhana twice a day regularly, the thought of Parama Parusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margi will have to perform sadhana twice a day, invariably. Verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility. Hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for scores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margi to endeavour to bring all to the path of Bliss. Verily is this a part and parcel of sadhana, to lead others along the path of righteousness.

~ Shri Shri Anandamurtiji.





Ananda Vanii

The most valuable treasures on the path of human progress are honesty, simplicity and spiritedness. In no stratum of life, should you allow the standard of honesty to deteriorate, in no situation except during the struggle for Dharma should you indulge in diplomacy or duplicity: in other words, you must keep yourself straight in all other strata, just as in prostration - and remain vigilant that the fire of your spiritedness is, under no circumstances, buried beneath the heaps of ashes.

None of these three - honesty, simplicity or spiritedness is present in dogma... Hence, you must strictly avoid dogmas.

Anandamurti
Vaesha'khii Purn'ima
1980

Pranam

Contents

Ananda Vanii.....	3
Krsna Unparallel.....	5
"Not Enough!".....	8
His All Pervading Love.....	9
Mother of Morning - Father of Night.....	10
Contact with BABA.....	11
Weddings.....	17
Madhu - BABA's Guitar.....	18
And I Can See Now!.....	19
Lessons With BABA.....	20
The Coming of Guru.....	23
Announcements.....	29
Addresses.....	30

KRSNA UNPARALLEL

Shrii Shrii Anandamurti
Morning General Darshan
Calcutta
15.1.80

Yesterday I told you something about nerve fibres, nerve cells and the position of various cakras, the relation of the cakras with the propensities, how man establishes control over these propensities, how does it go upwards. The last point is the Sahasrara Cakra and the seat of Shiva, Purusottama or Krsna.

If I say something more about Krsna Tattva it will be more interesting. I have told you in Vaesnava Tantra the last bone of vertebral column is called Kula. Here resides the serpentine coil of Kulakundalinii. In Tantra it is called Kulakundalinii, while in Vaesnava Tantra it is called Radha and Parama Shiva in Vaesnava Tantra is called Krsna. By sadhana we raise the Kulakundalinii upwards and in the end the union of Radha and Krsna takes place. There is a secret technique to raise this serpentine coil. Previously it was not given in a clear way. At that time some people thought it proper to keep it secret. If something harmful for the individual or collective is not given it is good; but the useful things have to be given. People will be attracted more towards sadhana.

The first thing is that this Kulakundalinii rises us to Sahasrara Cakra from Muladhara Cakra in eight stages and the Sahasrara Cakra is the ninth. The lower side of Sahasrara is Guru Cakra. By meditation at Guru Cakra, it jumps one step ahead, and the mind also takes an opposite turn. This is the technique of Sadhana, but this was also not told, neither was it written in books. The Kulakundalinii rises jumping upwards in eight steps or

phases. There are two syllables in a siddha mantra. The Kulakundalinii jumps for times but the one which is clearly a siddha mantra makes the Kulakundalinii jump eight times or in eight phases. That is why the siddha mantra has got eight letters (Astaksarii). How many syllables are there in the kiirtan which you do? There are eight syllables. There should never be seven or nine syllables. The Jivabhava (microcosm) moves towards Krsna, Paramashiva or Sahasrara Cakra or pineal gland, by sadhana. In steps the mind also becomes introversal. When the kundalinii reaches up to naval cakra or Manipura Cakra, it is called Braja Bhava. And when it moves from naval cakra to Trikuti or Ajina Cakra, it is known as Gopibhava in Vaesnava Tantra. After that when it rises above this Ajina Cakra up to Sahasrara Cakra, it is non-dual, Advayabhava or Radhabhava.

Thus there are three parts. The mind hears the eternal sound of Pranava. Before this it hears sometimes thundering sound, roaring sea sound. At Trikuti the mind hears the sweet and harmonious sound of the flute. These are various expressions of the Pranava sound. As the Trikuti or Ajina Cakra is crossed this Pranava sound is heard, and when mind merges with Krsna or Paramashiva then there is no sound, the silence itself is sound. There is no expression. This is the secrecy of sadhana. The spiritual aspirant hears the various sounds up to Omkara or Pranava sound in various stages during deep meditation and sweet sadhana. This Pranava sound is the sweet music of Krsna's flute. The sadhaka becomes mad because of this

sound and goes deeper and attain Radha bhava more and more.

"Chote jae jon bashiirtane, se kii takaya pather pane"!

At that time he does not think at all as to what people say. He knows only that I and my Ista exist. The Kulakundalinii resides in Kula i.e. the last bone of the vertebral column. In Samskrta Kundalinii in a word means coiled or serpentine noose and Kula-kundalinii means serpentine coil. Jalebi is also called Kundalinii in Samskrta because it is also coiled. The poet Vidyapati has said:-

"Hari gela madhupur hama kulabala."

Where is Hari? He is in Madhupur. Madhupur means Sahasrara Cakra. In Vaesnava Tantra Sahasrara is Madhupur. From Madhupur Madhu-ura, Madhura and Mathura have been derived. So this is Mathura and not the town of western U.P. It is here (i.e. in the Sahasrara Cakra or pineal gland). Kula-kundalinii is known as Radha. Hari resides in the Sahasrara Cakra and Kulakundalinii resides in Kula i.e. the last bone. Kulabala here does not mean any girl, but it is this Kulakundalinii and not Kulasya Bala (a girl of a family). Vidyapati Thakur has said:-

"Nayanak niinda gaiil ... sukha gaiil piya sanga dukha mera pasa."

Hari lives very far, Paramapurusa or Parama Shiva is very, very far. Jiiva Bhava (Kulakundalinii) is far below at the lowest most point. That is why it has no sleep, no happiness. There is only sorrow - pain and sorrow. When will this sorrow come to an end? When the Jiiivabhava will merge in the Shivabhava. This is the ultimate end of Sadhana, the sweetest end. The separate existence of the individual is lost. The real thing must be known. This sorrow in philosophy is known as spiritual sorrow. The Jiiva has three types of sorrows - Adhi Bhaotika, Adhi daevika and Adhyatmika. Adhibhaotika



sorrow is mundane i.e. of hunger, thirst or of the physical level. If we change the structure of the society the misery will end. We will have to do it, as it is essential to do it. Adhidaevika sorrow is a mental one. If we prepare our minds by Sadhana, all the mental agony, cares, and worries will come to an end. The spiritual sorrow is that Hari or Krsna is far off, away from me, who is my closest. He is in the Sahasrara Cakra (Pineal Gland) and the sleeping dormant force is on the lowest Muladhara Cakra, and this distance, this is Adhyatmika sorrow. This can be eliminated by spiritual sadhana i.e. Dhyana Dharana, Pranayama, etc.

In Vaesnava philosophy this controlling point of the pineal gland is

known as Krsna. This Krsna is not only that nucleus of the universe. He is the nucleus of each and every unit. So all Krsnas are one and the same. Whatever way we think we will come to this very point. Three and a half thousand years ago in Dvapara Yuga there was another Krsna. So Shiva, Paramapurusa and all Krsna - in spiritual level, all Krsnas are one and the same. Is the historical Krsna away from these? No, no not that. This is given just to make you understand.

The human society is moving forward through struggle, clash and cohesion. The society is going ahead through ideological unity, ideological opposition and ideological clash. It has moved ahead, it is moving ahead and it will move ahead. To cease this means destruction, a great destruction - hence we have to advance with a great speed. When in this advancement the speed slows down, then men face trouble at every step. A man should not do anything harmful at individual level so that in the collective level it may not be harmful and the individual may not not repent for that. At this time such a personality is required that will hammer the society, whether people like Him or not, may it be through devotion, respect or fear, by his hammering the society will have to move forward. This hammering, this hit is a good one given at the time of advancement. There will be trouble and fear of this hit. But mind wants this hit. Then and there we go ahead. This is a very strange condition where one feels afraid but at the same time one likes it. He thinks not to go ahead, to go afterwards, but somebody is taking them ahead by force. The feet do not want to go ahead, they tremble, but minds want to go ahead. This condition arises when a man is not able to advance by his own internal power and collectively also the people are not able to go ahead to fulfil the aim.

Everything is created by Parama Purusa. Bhu Dhatu and ktin pratyas show existence. Bhu Dhatu, Bhao Dhatu ktin is Bhuta. Bhuta means that which

is born whatever is there and whatever we see is Bhuta - that which is created. But when for the benefit of human society, for the human welfare, something is to be done, which is not so easy, which is rare, at that time to push the society forward, the entity which is required is Parama Purusa who creates His own body with the help of the five fundamental factors and comes. He pushes the mortals and awakes their vital energy. He creates vibrations in the Prana. He does not tolerate idleness. He will not allow us to waste the valuable human life. When He comes after creating His own body with help of the five fundamental factors - solid, liquid, luminous, aerial and etherial - to create ideological madness, that stage is called Mahasambhuti. Maha means great, a special form which is supra-natural and Bhut-ktin means Bhuti. Thus it is Mahasambhuti meaning the great creation, the great appearance. Whenever Parama Purusa thought it necessary He came down in form of Mahasambhuti in olden times. In the same way Sadashiva and Krsna came here in the past. To push the human society forward, to save the dying humanity, to awaken the society they had come. They had come to create a wave in the field of ideology, in the social field and in the field of humanity; in every stage. They pushed forward various types of forms of human society. For that they got appreciation and adverse criticism both.



Because Parama Purusa is Purusot-tama, the nucleus of the universe, the nucleus of all the unit entities, and all animate expressions are of Parama Purusa, so Mahasambhuti is also Parama Purusa. All the Krsnas - historical, biological, social, yogiishvar, coincided at one point. That is why it is being said that Krsna cannot be compared with any other object, "Krsna-

syanaasti". I do not know any object in this world which can be compared with Krsna. You can be compared with You only. You are Your example because I cannot compare you with any other object. Proved by reason and logic and proved practically. That is why the Rsis of the world of that time spoke of Him as Ananya i.e. unparallel He is "Krsnastu Bhagavana Svayam".



"Not Enough!"

And while I was mulling all this over in my mind, my body trembling, Francis suddenly emerged from the cave. He was radiant - a gleaming cinder. Prayer had eaten away his flesh again but what remained shone like pure soul. He held out his hand to me. A peculiar expression of joy was promenading over his face.

"Well, Brother Leo, are you ready?" he called. "Have you donned your warlike armour: your coat of mail, the iron genouilleres and beaver, the bronze helmet with its blue feather?"

He seemed delirious. His eyes were inflamed and as he came closer I descried angels and phantoms within the pupils. I was terrified. Could he have taken leave of his senses?

He understood, and laughed. But his fire did not subside.

"People have enumerate many terms of praise for the Lord up to now," he said. "But I shall enumerate still more. Listen to what I shall

call Him: the Bottomless Abyss, the Insatiable, the Merciless, the Indefatigable, the Unsatisfied. He who never once has siad to poor, unfortunate mankind: 'Enough!'"

Coming still closer, he placed his lips next to my ear and cried in a thunderous voice:

"'Not enough!' That is what He screamed at me. If you ask, Brother Leo, what God commands without respite, I can tell you, for I learned it these past three days and nights in the cave. Listen! 'Not enough! Not enough!' That's what He shouts each day, each hour to poor, miserable man. 'Not enough! Not enough!' 'I can't go further!' whines man. 'You can!' the Lord replies. 'I shall break in two!' man whines again. 'Break!' the Lord replies."

This excerpt is from a book by Nikos Kazantzakis, called Saint Francis and is a fictional recreation of the life of Saint Francis of Assisi. It was also published under the title of "God's Pauper".

HIS ALL PERVADING LOVE

Ac. Nityapriya Brc.

Whenever I think about BABA, I can only think of Him as love personified - as the perfect example of human perfection. His is many things to many people. Each of us see Him in a different way, according to our own sam-skaras. He has this unique ability to make all Margiis feel that He is talking or looking only at them. This was clearly demonstrated to me at World DMC in Calcutta. Along with 20,000 other Margiis, I was sure that He was looking directly at me and that He was making special comments just for my benefit. This is His Otah and Protah Yoga, the association of the Supreme with individuals and the collective at the same time.

On two separate occasions I had an opportunity to glimpse just a fraction of His Liila. The first was in Calcutta, after having just finished WT training in Benares. At this time BABA was on a tour of India, giving something like 34 DMCs over a two month period. One night He returned very late to Calcutta, stopping over on His way to another city. When He arrived at His house, after greeting all those that had come to welcome Him BABA immediately proceeded to inspect His garden. Here He was arriving around midnight, exhausted (or so we thought He should be) from continual travelling, yet He spent some thirty minutes in His garden, checking to see that all the plants were healthy and properly looked after. At the time I was thinking if BABA put so much energy and time into looking after His plants, what must He be doing for us? He truly is the guardian of all

"Idam' ma'nus'am' sarves'a'm'
bhu'ta'na'm madhavasya ma'nus'asya
sarvani bhu'tani madhuh."

"This man is sweet to all beings
and all beings are sweet to this man."

the created beings!

Many times being around BABA can be a very intense experience. Every thing seems incredibly rushed and complicated and there is no time to relax and unwind. But BABA knows this. He knows how His sons and daughters need to laugh and be happy, and so He also plays little jokes on us now and again just to show us that He looks after our every need. One such occasion was during DMC in the city of Jamshedpur.

As is usual before DMC, sisters perform Kaoshikii Nrtya and brothers Kaoshikii and Tandava. Now on this occasion, the brothers Kaoshikii just could not get it together. They were dancing out of rhythm, unco-ordinated and had the movements incorrect. To top it all off, one brother (a very large one who used to be an infamous dacoit) had the embarrassing situation of having his shorts fall down! BABA just laughed; all the Margiis soon joined Him. After all the dances had finished, BABA's opening remarks displayed His mastery of Satya and His loving nature. The words were to the effect that the timing was wrong, the movements incorrect and the rhythm not followed, but apart from that it was very good.

He loves to play with His children. Sometimes He appears unduly harsh, other times very soft and loving. But always He is doing what is best for us. Nothing happens but He sees it and guides it. What can be left to say but Baba Nam Kevalam.

"Ayamatma' sarves'a'm' bhutan'a'm'
maduasya atmanah sarva'ni bhutani
madhuh."

This atma is sweet to all beings and
all beings are sweet to this a'tma."

Mother of Morning Father of Night

...Inspiration from my Beloved BABA
And Avta Ananda Bharatiiji

I had a dream of one who is dear to me,
I love so much that I thought it was me,
Then I awake - Damn it -
And found I was still around
To learn the lessons of Pleasure and Pain.

On the beach in the moonlight
Hung under the stars
I wept in love, for I've found who You are -
A South American fisherman
Walked along the sand, and whispered;
"You know Me - so come take my hand."

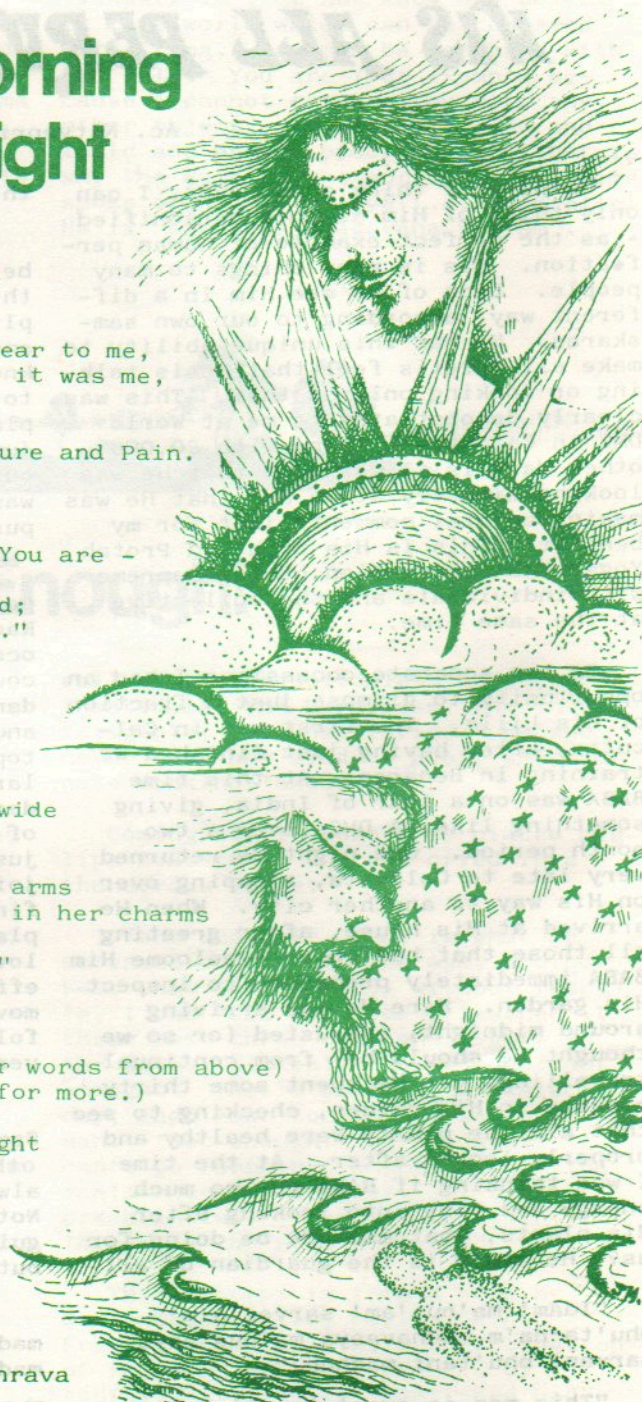
We walked into the distance
Through thunder and storm
And then came the calm
It came right before the dawn.
Then we arrived at a house
(I know not where) The door opened wide
And a woman met us there.

So tired and hungry I fell into her arms
All motions and time were suspended in her charms
I raised my eyes and said;
"I think we've met somewhere before"
She smiled knowingly and said -
"My love, I'll keep you warm."

(Whisper of Love, and you hear words from above)
(For its the soul crying out for more.)

Mother of Morning, and Father of Night
Two soul you would think
But for me You shone one night
Bye Bye, Arevoir,
As I play your stage again
For your whispers of love
Will not burn this soul,
In vain.

Ashrava



Contact With Baba

Jinaneshvara

It is really difficult to really say much about BABA. When I first go to Calcutta I thought that I would write down those things that He had said that were of interest to me and this just kept on going till eventually I had written a couple of books. You can write down what He says and what He may do, but you can't write down those things that are really of the most importance and that is when He comes out and He looks at you in a certain way. You just can't write it down. He just looks at you in that way. And also on very special circumstances when your mind may have some great question, some great turmoil and you're waiting there, and in your heart you're saying, "Oh BABA, BABA", and there will be a little row of people and He'll come down, He'll be walking down doing namaskar to all the people and all of a sudden He'll just stop and look at you and do namaskar, and then walk on. There are so many little things that He does like this. You can't write this, you can only record this in your heart. With this feeling I got from Him, I hope so much that He will come and grace everyone else with His physical presence.

It is very difficult to ask BABA a question. There was one time I went on field walk. After quite some time waiting for the right moment, I didn't know what was quite the right way to say it as I know that He can answer in so many different ways, indirectly. So I said, "All the Margiis in Suva Sector want to see you so much, BABA". I thought He might say, - Oh yes, I will be there by the such and such date. But when I asked Him this He just said, "Yes", and did a very slow namaskar, very concentrated, with

His eyes closed and it was just like He was doing namaskar to everyone in the Sector, every single person.

So many times He does these things that are beyond what you can record. But just the same I tried to record them in some small manner so as to inspire everyone.

When you are there you finally see this man come walking down the stairs and out off in His car and you think, "Who is this man? Who is this BABA?" Each person obviously has their own questions, but you think, who is this man that I have given my whole life to? It is very difficult to try and grasp what it is, because your intellect is so small, so tiny, that really you're trying to grasp the whole concept of what are all the problems of the world and how can they be solved; what are my individual problems and my attempt to achieve this supreme entity... This is what it really comes down to and so you can't, really know who this man is. He has said: I was a mystery, I am a mystery, and I always will be a mystery. So you can't really judge Him as He is not someone who does magic tricks for you. He is just a simple person, but every now and again He will show you some little part of His greatness.

You know the only way you can judge if you can judge BABA at all, is by His organization and by the people who are so inspired by Him. When you go there in India, you see incredibly great people, great saints who are bowing at His feet. That is one way to see how great He is. And also by His Ideology, by looking at how immensely expansive it is, that you just

can't really grasp all the facets of this ideology that He has given. And then you can't imagine how it will eventually be implemented to bring about this benevolent society that we want.

He said many different things on social and spiritual philosophy as well as just saying many many nice things. There were very few field walks that we missed seeing BABA go, except when we first arrived we got lost several times. One morning He came down to go on field walk and we were waiting, Ashrava, sister Purna Prema from Europe, sister Shiva Prabha from the U.S., and me (the four of us were generally there all the time) and as He walked past us He stopped and looks at us for a short moment. He has this manner of radiating out such energy, so much as if He is going to give a big smile, then burst out into laughter. It was such energy like He was going to ask you a question, just going to say something, but he wasn't. It was His energy flowing out so much, and it reached such a climax, that we all just burst out laughing and as soon as we broke this silence and started laughing, He turned away to get into the car, nodding His head and chuckling to Himself.

He was very funny, always laughing.

The only time He was very serious was during Sectorial RDS for Delhi Sector and He looked very business-like. In the mornings He was generally business like when He would go to the office and in the evenings He was very social and would chat much more. It was very nice. So many jokes He would do. One evening He was asking us what the different words were in French. He likes languages very much. He was asking us what was this, what was that what was seven elephants in french, etc. Then He said, "What is 'my uncle'?"

Ashrava replied, "Mon onc." BABA

BABA corrected her and said, "Mon onc", touching His nose and saying it with a nasal quality as if He was blocking His nose up or pressing a horn on 'onc'. This sounded very funny, and He kept on doing it - 'mon onc'... 'mon onc' - until the four westerners there were laughing quite loudly, but the Indians didn't seem to get the joke, they were dead serious, and He said to them about us, "They are laughing!" As He was about to leave He said, "Bye bye - Aurevoir"

The first time I went on fieldwalk I had arrived late from visiting Dakineshvar, the place of Ramakrish-



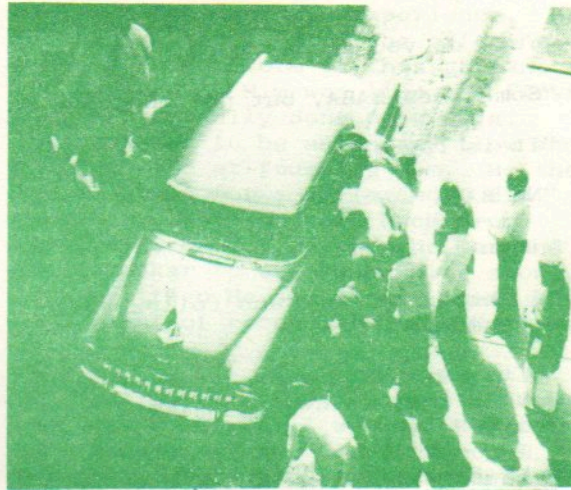
The desk in His office at Central.

na's realization, but BABA had still not gone. He would do that every now and again. You would come late and He hadn't left or you would come early and He had already gone - His Liila. This time I was caught completely un-awares and was told to hop into the front of the car where I put His drink container on my lap. He has coconuts, ice water and towel. The VSS guard sat next to me. BABA sits behind the driver and another Margii next to Him. We drove to a park and lake area near BABA's house.

On the walk one VSS rode the motor-bike up front and one VSS guard walked on the left. I had been told that BABA goes for a very brisk walk, but when I went with Him it did not seem so fast, it was a nice walk. BABA walks up one end of a road in the park and then turns around and comes back and so on.

When we started I thought I would keep a check on the time and see how long it took, but when we got up the other end there was no light and I couldn't tell the time so I thought I would wait until we returned. BABA walks fairly fast and when He decides to go back the other way again He will suddenly stop, spin around and walk quickly off again. The VSS guard always has to be on the right hand side and the person on the left carries an umbrella over BABA. And so when BABA turns around and spins back these two people have to cross and there is always some confusion when they bump into each other and the umbrella gets in the way. By that time BABA is about ten paces off in the other direction.

When we got down the other end I missed the time again and so I thought 'Oh I'll forget it'. We walked up and down several times. It is so pleasant walking along the lake side on a warm Indian summer night, glow worms winking near the water's edge, moon reflected in the water, walking by the side of the Lord. As we were walking along the other Margiis holding the umbrella would walk right next to BABA but after some time I got to the point



BABA's car surrounded by eager devotees giving namaskar to BABA inside.

where you finally give up; you completely surrender, thinking, I don't care if I get to walk next to You, it is enough grace to walk ten feet next to you or even to see you is enough grace. You get to that point where you actually surrender, after going through so much. Then just at that point the Margii with the umbrella moved back and BABA moved over and He was right next to me. What I found in field walk was that nothing really profound happened in the way of conversation of BABA's actions, but personally I would go through so much within myself in that short time.

When we finished the walk, BABA sat in the car and then had a drink. At this point I had forgotten about my previous thoughts that BABA does not really walk so fast and my attempt to time His walk. He turned to me, "It was light training tonight. We have done about three miles tonight. We have been walking for half an hour at about ten miles an hour.

I was rather stunned and said, "You do this every night BABA?"

"Yes, and sometimes in the morning I run."

"You run?"

"Yes, do you do any running?"

"Sometimes BABA, but not enough."

"It is regular?"

"No BABA".

"Then it is not exercise."

"I should do more and follow your good example."

"Often My Margiis are so busy with work that they cannot find time to exercise."

On another fieldwalk, when we were on the way back to BABA's house, we stopped off at Central Office. We waited in the car while one Acarya was called. In the meantime a small boy from the street came up the side of the car and did namaskar to BABA and He did likewise. BABA spoke in Bengali to him for some time, even after the acaryas had come down. I found out afterwards that BABA explained to this little boy that he should not feel that he is insignificant or that other so called 'great' people are more worthy than him. And He recited a Bengali poem about the huge date palm, that even though it is so big a tree still it gives no shade and has no beautiful flowers, whereas small plants have much fruit and sweet scented flowers and are of great benefit to people.

Then we went on to BABA's house and as we turned into the street, He said to me, "Do you think I am a strong administrator, a strong organiser, or a weak administrator?"

I replied, "I think that You are a very strong administrator BABA."

He said, "And who told you?"

"No one needs to tell me, BABA. I can see by the way you act and conduct your organization."

He finished by saying, "Then it is, if you say so."

All of the time He was being so humble. At one time He gave us a big talk on French. He likes the French language very much. He explained different aspects of French grammar and pronunciation. Then at the end of it He would say, "I have learnt so much from you tonight. I have learnt so much of French grammar. You know so much and your little BABA knows nothing." I would think, oh what complements, this is what I should have said to BABA because He has given so much of His knowledge. Afterwards I got in the habit of trying to give some appreciation of everything that He was giving.

He gives so much of Himself. When you go there you think: ok, I have come here all this way to see BABA. Your mind is thinking what can I get from Him. Can I get PC? Can I get fieldwalk? Can I get His attention? Can I get His look. So many things you are asking can you get from Him and all the time He is giving so much, just giving so much. Especially in His smiles and His namaskars He is radiating energy, He is shining. One evening when BABA come back from fieldwalk, as He got out of the car He continued a discussion in Bengali from a question that one older Margii had asked Him during the walk. As He spoke Bengali, He would also say some words in English, but only just enough to make us more inquisitive, like "Do you understand? ... (more Bengali) ... And this is why ... (continued in Bengali)..." Then eventually He explain in English that He was talking about the two systems of inheritance in India, the Hindu system (Mitakshari) and the Bengali system Dayabhag). He was explaining much about how the systems worked, their history, how courts would deal with the systems etc. and directing most of this to the older Margii. Then finishing up He said, "In Prout we follow the Dayabhag system."

This Margii then said, "Yes, this is what I wanted to know, BABA. This was the original question that he had asked, but BABA had said so much about so many things related to inheritance. BABA then grasped this Margii's hands and said with much expression, "I know it, I know it. That is why I said so much to my little Lord."



The front of BABA's House as seen from the street.

Being close to BABA you realise easily that our lives are not in our own hands, but it is depending on His grace and that He is actually giving and pouring forth of Himself all of the time. There is no need to ask what can I get from Him. He is always giving all that we need, rather ask the question of yourself: what can I give you my Lord, you who have everything. One evening when BABA came down to go on fieldwalk I was waiting to give Him a garland of long tube rose. This was the first time I had presented Him with a garland. He stopped as I held the garland out to Him and asked, "A mala for me?"

"Yes BABA."

He bent His head forward and for a second I paused at the thought of garlanding Him ... and then I did so. It

was an extra-ordinary experience. Beforehand I had ideated the offering of my mind in the form of this garland and garlanding Him was like the first time I had really done Guru Puja. There seemed to be an energy flow and an expansion at touching Him. He then looked at me for a while and I did namaskar. When He came back from fieldwalk, He got out of the car and did namaskar to everyone while slowly turning, then He saw me and there was an instant of recognition and He namaskared me.

I was thinking, while He was away on field walk, how I would like to garland Him all the time, or how I would like to do many little things for Him personally. But this is not possible and as He says: I and My Mission are one. If you want to serve me do My work.

We are not able to have that Guru-disciple relationship of past ages and so we must see the Guru, see Brahma in all the things of our work and in all the people that we serve, so that our life becomes a constant of puja to the Supreme.

So, hopefully, through our efforts BABA will come to our sector and grace us with His physical presence. If anyone is planning to go to see BABA in Calcutta there are a number of things that they should take. BABA has quite an amazing garden and in this garden He has many different plants, especially He loves orchids. It is like a PCAP centre. Also He has fish, which are rare and in danger of extinction. And so He is breeding them. There are many plants like this Also BABA is experimenting with them. One plant, if you only have one leaf, I think per week, then it will sustain you without any other food. The plant is being propagated and them will be distributed. Another plane is on the border of the plant and animal kingdom and it has so much movement in it. It is a vine that sometimes a cow may walk into it and the plant will twine around the cow very quickly, hold it,

then sucking the blood out of the cow. Also He is growing broccoli to see how it will adapt to the Indian climate for use as a food plant. So they want all types of plants, fruits, and vegetables, especially rare ones, and especially orchids. Apparently a uniqueness of certain orchids is that they do not live from the soil nor are they parasitic, but they extract prana from the air.

BABA has started a museum, not a normal museum but a universal one. Many of the things in it have been presented to BABA on His tours. So anyone going should take something representative of this sector, maybe some aboriginal artifacts. BABA has turned His house into a sanctuary in Calcutta. Even though it is His home, He has turned the most part of it into a spiritual centre. The downstairs has a large meditation hall and next to that is two rooms, one that will be a library/study for unique and rare books, and the other, a music room with musical instruments. We repaired a guitar which he named 'Madhu', to be placed there. There is much that has to be done to develop this centre. As well as sending or bringing things for the different projects of garden, museum, library, and music, they also need funds to complete the setting with overhead fans in the meditation room and library for the hot summer,

and garden chair the next items they wish to acquire. I have been also requested to get a complete book on orchids of the world, full colour, very descriptive etc. for BABA. So anyone who would like to contribute towards this can pass it one to me to send to Him.

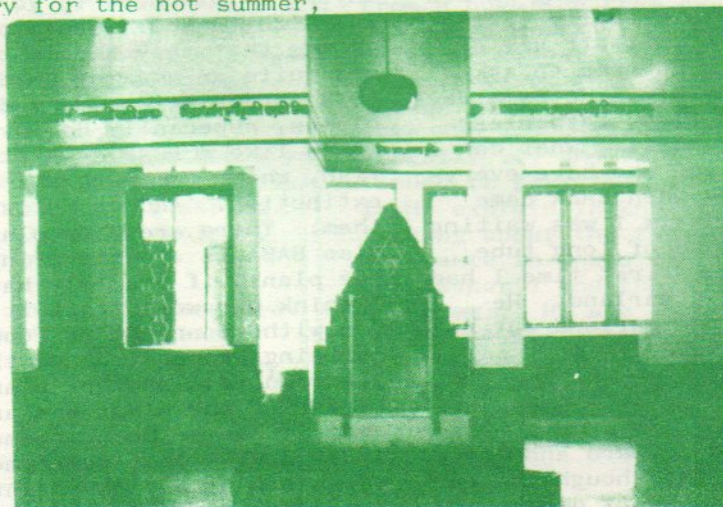
There was very much more that BABA graced us with. In the last week He gave a Darshan in English every night when He came back from field walk. And there were many other things that He said. So much that I will print it in some form for everyone to read.

As I said before, the thing that you cannot put down in writing is the relationship that you have with your Guru. To come in contact with Him is to confront yourself. You cannot ignore what you see, what you feel and you are compelled to act, with great love. You develop greater devotion.

So I will finish with what He expressed to me one time:

"You must not delay for a moment. A minute wasted is a minute lost. The time is short. Do not waste a moment. All your past mistakes, whether conscious or unconscious - forget them and as of this moment, start anew."

BABA



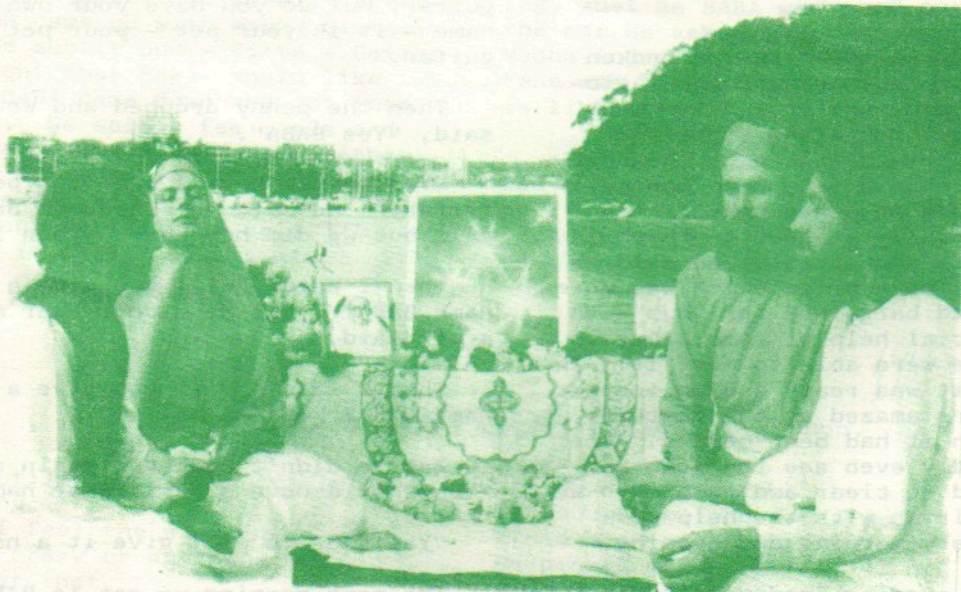
The DC Room downstairs in BABA's House.

WEDDINGS



DHRUVA & DIVISHTI

4th May 1980



SHYAMALII & DEVAPRASAD

25th May 1980

MADHU BABA'S GUITAR

Ashrava

When we first got to Calcutta we were somewhat surprised to find that there were no playable guitars. Any existing guitars were dying a slow death or drastically destroyed. But above all we felt that it would be so good to have a guitar at BABA's house, so that visiting Margiis would be able to play kiirtan to the Lord as He loves to hear His devotees doing kiirtan so much. So a drastically destroyed guitar we found hidden away in a little dark corner at Central Office. Yes, a painful blow it had received - it's once beautiful neck had been completely smashed in two. It's head we found lying inside the sound box. But little did it know what grace lay in store for it.

We wandered off with the broken neck guitar in search of the magician who could mend it. After much travelling through the streets of Calcutta from one place to the next we came across a fat round man called Mr Hemmen in a wee poky little shop, literally stacked to the brim with sitars and sarods. He said he could fit for a price which was more than we had bargained for, but with the financial help of some other Margiis we were able to meet it. In one week it was ready and on inspection we were amazed at the mastery with which it had been mended. One could hardly even see the join and it sounded so clear and full. So we played kiirtan with the help of Madhu, every morning and evening.

On the evening Sunday 23th March, we took the guitar to BABA's house to play kiirtan to Him. On BABA's

return from fieldwalk we again greeted Him with kiirtan. He stepped out of the car and said a few words to one Dada on Prout. He walked along towards the doorway and then turned around and stopped. He said, "Your tune this afternoon is very sweet. What is its particular name?" Not being too sure of what He was referring to, the kiirtan or guitar, we began to wildly grasp at the answer. Mmm! He asked again to try and get an intelligible answer from these potential Sadvipras! "Do you have a name - a particular name?" One sister answered

One sister answered, "Guitar" to which BABA replied, "I know it is guitar, but do you have your own name - it is your pet - your pet guitar."

Then the penny dropped and we said, "Yes BABA".

"You should have a name for pet guitar." He said something in Bengali but we did not hear. Then I

Then I said, "Will you give a name BABA?" But He didn't hear and again said,

Then I said, "Will you give a name BABA?"

But He didn't hear and again said "You should have a particular name."

"Yes BABA we will give it a name"

The next morning we got to BABA's house early and we all tried to think of a name for the guitar to



Ashrava examining the ponds behind the house where BABA keeps water plants and rare fish.

tell BABA. We decided that it should be something meaning sweet as BABA was always saying that our kiirtan tunes were so sweet. Eventually we came up with Madhu Giita. Note the subtle pun - Giita - Guitar. We thought that BABA would like that. BABA came down and got into the car. He said a few words and looked at us. We wondered whether to tell Him that we had a name, but for some reason we hesitated. Then BABA leant forward and said, "The guitar, it should have a name. It's

name is ... Madhu! ... sweet."

"Yes BABA, Madhu, guitar." And at that we stood gazing with our mouths open. The all-knowing has done it again!

From then on, BABA continuously commented on Madhu.

On BABA's return one evening from fieldwork, He came over and looked into my eyes with that amazing intensity, then looked at the guitar and asked, "And what is its name?"

I answered, "Madhu, BABA". He nodded His head, smiling widely and walked on.

Another time the door to the music room where Madhu was kept, could not do kiirtan for the Lord

Another time the door to the music room where Madhu was kept was looked and we were unable to obtain the key. So unfortunately we could not do kiirtan for the Lord with the accompaniment of Madhu. That evening, just as BABA was to leave in the car He asked me, "Where was Madhu today?" To which I answered, "She was locked up BABA but now she is liberated."

So for the broken neck guitar it was brought from death to a life of sublime bliss. After going through such incredible clash, it was brought back to life as Madhu - BABA's guitar

And I Can See Now!

Anon.

I have still to lose my conditioning
I'm young,
Why do I feel the way I do?
I'm not crazy or anything
It's just that
There's a reason to go on
He.
I'm like a flower

I grew wild and fast, but!
He touched me and I was soft
I had been picked before but!
He picked me up
I'm in a vase now
No but that's good
It's glass
And I can see now!

LESSONS WITH BABA

Guru Charan

Jayanti and I arrived, tired and dirty, after three days of travel, at Calcutta and thought to find a hotel so that we could clean up and change before going to the office and (perhaps) seeing BABA. We began to seek direction and enquire at hotels but didn't seem to achieve much. This was deceptive for BABA had been leading us quite directly, but without our knowledge to the office. We met an acarya, one Dada, who took us the rest of the way. When we arrived we were told:

"BABA is upstairs!"

Tremulousness! Heart's faster beating! Madly we clean up as best we can, take half bath, and go to wait in Darshan Hall. There we are told that BABA has not given Darshan for three days; then...

"PARAM PITA BABA KI..."

He is come.

He walks in and gives Darshan, during His discourse our eyes meet. It is as if He has been waiting for us, guiding us to this meeting.

Bliss.

It was evening and BABA came out to go on fieldwalk. We had been singing Kiirtan and Bhajans and were feeling very happy. Everyone was doing Namaskar. As BABA was about to enter the car, He paused and said to Dada Ramananda:

"And are they good boys?" (indicating Candra Shekhar and myself). Dada answered affirmatively. BABA was beaming:

"And they are trying to be better?" He looked at us, we nodding, smiling,

"yes BABA, yes BABA."

Another evening and BABA is again coming out for fieldwalk. Each night each of us is hoping that if there is a space perhaps we might be the one to go. As BABA comes up the path we are all doing Namaskar, our attention is focussed completely on Him. JOyfully we strain to catch His every word, every gesture. Then BABA is in the car. There is some space and I am looking confusedly around, hoping that there be some way in which I might fill it. I look at Dada Ramananda - everyone is moving, hoping. Suddenly I stop, something is pulling at my attention. I turn. BABA is looking at me, waiting for me and the moment I turn around He does Namaskar beautifully as if to say:

"I have not forgotten you ... you may have forgotten Me but I have not forgotten you."

On future evenings I try not to worry about fieldwalk but rather focus only on Him, determined never again to forget Him. After some days when I have learned this, perhaps just a little better, by His grace, I go on fieldwalk.

Another time a similar lesson.

BABA was leaving the office going down the stairs. We were all crowding down after Him, jostling for position (closest to BABA). I was feeling quite pleased with my manoeuvring ... I had again forgotten BABA. Suddenly I felt something. I looked across to the lower stairs, BABA was looking up and smiling as if to say:

"You silly boy, concentrate on Me."

On 14th of January, by His grace, I was given P.C. Actually I had, despite the richness and infinite blessing of my experience with BABA since we had arrived in Calcutta, been feeling a little dissatisfied. You see when I had seen BABA in jail it had been so much more personal, so close ... just one or two people and BABA. I knew it was naughty but I just couldn't help feeling a little bit greedy, wanting more of BABA's attention... anyway, blessing of blessings... P.C.

I enter, do Satsaung Pranam, and BABA calls me right over close to Him, at His feet. It is very blissful. Then BABA says:

"You have seen me so much personally, Guru Charan, why do you want my Personal Contact?" I become like a little boy, making excuses. I look up into His face. BABA's eyes are closed and yet He is looking straight at me. He places His hand on my head and Sahasrara Cakra and says a sanskrit mantra. I am in bliss, He continues on in English giving me a beautiful and personal blessing, ending with "...My little boy."

He pats my cheeks lovingly and does Namaskar...

The day had been the official opening of the new Darshan Hall at BABA's house. There is also a RAWA presentation and festivities. Somehow we had not managed to get it together and had missed it. That evening however, we came as usual to greet BABA and He came out for fieldwalk. Before He entered the car He paused in front of us and asked:

"The celebrations and the RAWA presentations, they were good? Did you enjoy them?"

There was a silence. I think we all felt a terrible temptation to say, 'yes', to lie to BABA. Somehow though, I managed to croak out:

"We did not go, BABA."

"You did not go?"

"No, BABA, we did not go."

Then BABA turned to one Dada who was present, I think it was Dada Jagadiishvarananda, Public Relations Secretary, and asked him why we had not come and proceeded to scold him for our fault.

BABA was giving Darshan in Bengali explaining some things from Mahabharata. Every now and then He would say a phrase in English. Even though I could not understand what He was saying my whole being was intoxicated by His voice, His gestures, His presence. Suddenly in English BABA said:

"You may be sinners but you are mine."

My heart caught afire with joy - divinely intoxicated - so happy to be His, no matter what happens, to be His.

Often when BABA comes in for Darshan there will be Tandava and Kaoshikii, depending on His grace. However there is always to be some dancers ready with proper dress.

One time BABA had been declining to have it for a few days and there had been development of carelessness in preparation. Of course on this occasion BABA disired. There was much confusion as those responsible rushed to get it together. BABA said:

"It must be immediate."

Then He looked down at me, who by His grace, was close to the front, at His feet, and asked:

"Is it immediate or immediate?" I replied using the pronunciation I normally use. Then BABA explained that one form was of Anglo-saxon origin and other was of Norman derivation. Then He smiling saying:

"Both are equally correct."

Then BABA gave the word 'Education' giving two pronounciations. Again both were equally correct. After this the dancers were ready.

BABA smiled and nodded, then He said to me:

"The time has been well utilized?" Understanding blossomed in my mind, I nodded, so happy:

"Yes BABA ... yes BABA ..."

It was morning and Candra Shekhar and I were down on the lawn in front of the office, talking and waiting for BABA to arrive. We were ready to run to our special spots, strategically placed to have the best vantage point to see BABA and to do Namaskar as He arrived. However it was early and we thought we would have time to rush over to the market area, about thirty yards down the road and partake of some quick refreshment before BABA came. Would only be about two minutes. So we went.

Of course BABA came at that time, right when we were purchasing our refreshment. We could hear the horn of His car. Anyway we ran but I was slow starting as I was picking up change or my items or some such thing - about five second.

I was five seconds too late, BABA had entered ahead of me and I had missed giving Him Namaskar.

Thinking later I realised that if I had left my material concern, I would have made it ... I should have focussed solely on BABA, not on my refreshment and BABA, only on BABA.

The Coming of Guru

Ac. Japasiddhanamda Avt.

From a talk given at the Utilization
Seminar in January 1980.

When human beings are crying for liberation, not only spiritual but social liberation too, the Lord cannot help but come. Krsna says in the Gita "I will come again and again, to establish Dharma I will come." The Guru's coming has this dual purpose, the purely spiritual and also the social, to establish righteousness. And He does His Mission in such a way that the two things become inseparable.

I remember reading one story, it's not directly a BABA story, but it illustrates this point very well. This is a story of one Guru who had fifty disciples. He had been with them for some time and the disciples had been learning until it got to a point where one day the Guru called all the disciples and said to them, "I have given you the first part of my teachings. Those of you who want to go into the higher teachings must undergo a test of faith. I will take you on a journey, but one thing, you must follow explicitly if you are to go with me. If at any time, in any situation, I throw up my hands like this, you must proclaim in a loud and strong voice, "kill me instead of him" How many will come?" Most of the disciples backed down. They thought, "What has this Guru got in mind, maybe he wants us to rob a bank, and if he is ever in danger then he will just throw up his hands. He wants us to sacrifice ourselves for him." 49 did not come. Only one came.

The Guru left all the others, and took this one disciple. With this one disciple the Guru walked for to another land where he came to a city

which had just been besieged by a dictatorial tyrant who had just won the battle and taken over the city. He wanted everyone to know that he was going to rule with an iron hand and that he wasn't going to tolerate any funny business. He would even cut off their heads if necessary. So this tyrant gave an order to his men, "Go and find some vagabond and bring him to the public square. I will make an example of what will happen to anybody who doesn't follow suit." So the soldiers went to find the first vagabond that they happened upon. Now the Guru and his disciple were not dressed very well, and this particular disciple was dressed in a very poor way. The first person the soldiers saw was the disciple. They caught him and dragged him off to the square.

The drums were beating and the tyrant was there. The executioner was getting ready. They were going to cut off his head. The Guru was following behind. As the drums were beating and all the people came to see the execution, the tyrant came forward and said, "This will happen to anybody who doesn't listen to my words. Get ready and make the execution."

As soon as he finished, the Guru suddenly threw up his hands and said, "Please, oh great King, do not kill this person, please kill me instead. It is my only desire, please won't you kill me in the place of this person."

The tyrant thought, What is going on here? What a strange person having the desire to die like that."

And the disciple, having seen the Guru throw up his hand said, "No! no! Oh great King don't kill him please kill me instead."

The king said, "What is going on here? He and his men were really clashed out. "I have never before met any person so willing to taste death. What is going on here? Why are they keenly wanting death?" None of his advisers could give the answer. The tyrant was wanting to know. He asked the Guru, "You there, why are you so keen to taste death?"

The Guru came and answered, "OK then, I will confess, I will tell you oh great king. You see, I am a great mystic, and I have the power of knowing the stars and reading the future. Knowing the signs and omens that normal people do not know, I have read very carefully and I know that it has been decreed that today in this place at this time the person who is killed will be restored to life and will live eternally. He will never be able to be killed, and that's why I want that honour. I have come such a long way, guided by the stars. He is my disciple and he also knows, but now he has betrayed me and he wants the honour for himself. So please, oh king, it is my only wish, please execute me."

Now this king thought, "Why should I give them the chance? Here is my chance to be really great."

And at the same time, his sneaky advisers thought, "Here is my chance, if I can be first to be killed it will be me who becomes immortal." So immediately the King ordered, "Execute me" and the advisers ordered to their men, "No execute me!" And all their men obeyed. The king was executed and his chief followers were also, and you know what? They were never restored to life. The Guru and his disciple walked off and the city had been liberated. The Guru had known the whole samskara, had known the future, had known what was going to happen.

Through a spiritual test, he not

only treated the disciple but established the disciple in a strong faith, while at the same time, liberated this city. This story illustrates very well BABA's purpose, BABA's Mission here.

One thing that happens at the historic point when Parama Purusa comes in human form, as Guru, is the polarisation of opposite tendencies. His presence has such a tremendous vibration, such a tremendous power that it causes an acceleration in the ripening of Samskara (the potential reactions stored in the mind). This acceleration causes in those persons with good tendencies an increase in their expression of goodness, while those with bad tendencies increase their expression of negativity. So those with a sense of Dharma will become more Dharmic, and those exploiting, will try to exploit more. Such a thing happens in a particular time, a particular historic point, when a great change is coming on the planet, is coming in human society. Unfortunately, this change is not going to be established easily, it is not going to be established through sadhana alone, because those who live by exploitation, those who live on the sweat and blood of others, will not stand by idly and give up their power. Inevitably, history has shown us that whenever any true person has stood for righteousness, has had something real to say, something real to teach, in a real way, that can produce some real change, those forces of exploitation attack, and try to destroy the "threat".

It is a historical fact that every great spiritualist has undergone persecution: Christ, Krsna, Caitanya, Mahaprabhu, Buddha, Mohammed, and so on. It was not their desire nor ours but this clash of forces comes out and they are the first to suffer. I remember when BABA first went into prison, a lot of Margiis were clashed wondering if BABA is Guru, then why was He allowing Himself to go into prison.

The answer to this is very nicely summed up by what a Guru named Neem Karolie Baba said to Dada Mayatiita at the time of BABA's arrest. Dada had gone to India with some other Margiis, the others had gone because they had wanted to become wholetimers but he had just gone to meet BABA. During the time they were there, BABA was arrested and imprisoned on all these false, concocted, heinous charges. Now many of these Margiis that Dada Mayatiita had gone with got clashed out, they left. Since they had had some connection previously with Baba Ram Das, they went to Baba Ramdas and his guru, Neem Karolie Baba. Dada Mayatiita was still having some doubt, so he asked this Guru what he thought about Shrii Shrii Anandamurti. The Guru answered, "Krsna was born in prison, Krsna is now again in prison." So Dada returned and not only kept being a Margii, but soon after he decided to become a WT.

Another story I remember was one that BABA told while He was in prison. BABA had been explaining to His P.A. (Personal Assistant) in the prison how to make this Indian sweet called Kiir. "But we shouldn't be wasting our time talking about food today. Don't you know that today is a very special day. It happens to be the Birthday of Krsna. So I will tell you one story of Krsna. When Krsna was very young, he was very mischievous. He used to go and steal all the curd, all the ghee and all the butter and yoghurt, all the goodies. And he would eat them and give them to his friends and to the monkeys. He always used to cause this mischief. In the village where He lived there were all cow herders, so this was their main source of income and way of life. It got to the point where people started complaining about Krsna's mischief. Because not only would he take from his own house but he would sneak into other people's houses and take all the curds and give them to his friends, monkeys and so on.

So they were complaining and it got to the point where his mother could

not handle it anymore. She warned him not to do it anymore. Krsna would just laugh and he would keep on doing it. Then she thought she would put an end to this. So she took a rope and intended to tie up Krsna. As she went to tie him up she found that the rope was too short, it wasn't long enough to tie a knot. So she got the another piece of rope and tied them together, and as she went to tie him again she found it was again too short. She got another piece of rope, and another and another. No matter how much rope she got she couldn't tie up Krsna. He was just laughing. And then Krsna, for the first time showed his mother His universal form. She realised who He was and that she could not bind Him. None can bind the Creator." BABA said that just as Krsna could not be bound, do not think that He is in prison to oblige the authorities. Do not think that He is bound by the authorities.

Why did this have to happen? Firstly, why had He to undergo this suffering, why had He to go into prison. It was to re-establish people's faith in spirituality. At a time when there is exploitation, immorality, if a person stands up to them they will strike him down. At least if that person present any real threat, if that person is truly standing up against them, they will not tolerate it, they will fight against him and persecute him. If the person is only pseudo standing up, he is not really doing anything of any significance, then they won't bother to persecute him, why should they? In today's age when religions and pseudo-spiritualists have become identified with the status quo, have become identified with the government and with the forces of exploitation, and this is true throughout the world, it is no wonder that people lose their faith in spirituality. Go to young persons in India and try to talk to them about spirituality, about meditation - most of them just don't want to hear about it. The same in Italy and Spain, in places which were really under the control of dogmatic religion and spirituality, they don't want to

know about it. Why? Because they identify that spirituality with the force of exploitation itself.

This really come home to me when I was giving a lecture at the University of Florence. There were many persons at the lecture, and among them were a number of persons from radical political groups. My talk was not only about meditation but also about the importance of service, of social action. I went on to explain different things that Ananda Marga was involved in and so on, and at the end of my talk one radical stood up. He said in a mocking way, "Yes, I'm sure we've all enjoyed you nice words but I'll tell you quite honestly that I don't believe a word you've said."

I asked, "Why do you say that?"

He answered, "If you really practised all those things you said, if you really did all those thing you claim, I know what would happen - the police would come down, they'd beat you, they'd frame you, they'd defame you. But you whole yoga is just a put-up, a thing of the elite!"

Then I told him what happened to BABA, the persecution that He had to undergo and the various attempts that had been made to discredit and destroy Ananda Marga. He couldn't answer. It was the first time that he had come across a form of spirituality that had stood up against the system. People need example, they aren't going to listen to just anything today. The day of dogma is over.

Spirituality involves altruistic, but people aren't going to sacrifice for nothing. Ananda Marga is built on sacrifice. We don't have money, we hardly have anything; all that we do have is built on sacrifice. If our Guru was a person who lived like a King yet demanded us to do it. But BABA, before He asks anything of us, He does it first himself. He is not asking us to do anything that He would not do. He had done it, proven it, shown it. He put Himself in prison,

He knowingly took poison. He risked His life, almost died. For 5½ years He suffered fasting, He underwent blindness, coma, so many things. What people said about Him, was beside the point, BABA could not be moved. Through His determination He proved it.

One time when BABA was in prison, some "important" persons like the jailer, and CBI officer barged into BABA's cell very arrogantly with their shoes on. Normally the system is you don't come into the room with your shoes on. Yet they purposely came in with their shoes on. BABA was just lying down at this time, after the poisoning and while He was fasting, He was always just lying down, and hardly was able to talk because His voice was so weak. They entered in such an arrogant way, thinking that BABA was scared of them. BABA at first was very polite and gentle to them and when He saw their arrogance becoming greatly, then suddenly He just came out with it. Do you think I fear you? You, you have done this, you have done that. And BABA began telling them so much, all the corruption and things that they had done, accepting bribes and this and that. "I have never been afraid, I am not afraid and I will never be afraid of anything. You bring a lac of soldiers fully armed and I will abuse them until they tremble!" They

They began to tremble, "BABA please stop, please don't say anymore. Don't say anymore we are just leaving. And so they left.

After, BABA's P.A. came to Him and said, "BABA, couldn't you be a bit more tactful, we're here in the prison and they can do anything they want to us."

BABA answered, "Why are you worrying? When a person is immersed in the ocean what harm can a few dew drops do? When they have tried their level best to kill Me, torture Me, poison Me, defame Me. They have tried their level best but they cannot kill

Me nor can they crush my organization. That's why I am not scared of them. I treat them as they deserve." BABA has given us an living example of fearlessness and moral courage. He has given us the strength to stand for Dharma. I know through my own experience that whenever I have been in a difficult situation, I couldn't really feel it to be difficult, my mind would go to BABA in the prison, fasting so many years, and no matter what I was suffering, it seemed totally insignificant compared to what BABA was suffering. He gives us this moral strength, and He has shown to the world how He stands up for His moral principles, that He is not a pseudo spiritualist.

However this whole thing put all Margiis through tremendous clash. We had all types of clash while BABA was in prison, clash about money, spending so much on lawyers, clash about public opinion, clash with getting visas and so on. BABA wants strong person in Ananda Marga. In the beginning so many came but also so many left. Unfortunately everybody isn't strong, but we need a strong base. To separate fair weather friends from those who really had sense of duty and Dharma BABA put everybody through this big test collectively. Individually He puts us through out test, and through our test, and through this we become strong. Through the test we realise Him. This time BABA did it collectively, because their are so many people. Through this we really had to become strong in 16 Points. One thing I realised was this: when people were suspicious of us saying, "You know that your Guru has done this and that". All those accusations that were made at the time, the only thing that could convince anybody was our personal example. We were really thrust into that situation. To survive, we had to get established.

Lastly, perhaps one of the most important hidden purposes in the coming of Guru, in the Guru-disciple relationship, is the aspect of samskara. This Guru is also sometimes known as Hari, meaning thief. Guru is

the divine thief. What is He going to steal? He is going to steal that which is separating us from Him, He will take it away. And what is it that separates us? Our samskaras. So it is said that behind the samskara is the Guru. Some samskara the Guru will rearrange, He is going to "muddle up" your whole samskaras. That is why your whole life after getting initiation undergoes dramatic changes. The Guru mixes up all your samskaras, makes them come out very quick. And some samskara which perhaps you can't handle, would be too much for a normal person, Guru takes away completely, upon Himself. There are so many stories of this that I won't even begin. But in order to take them upon Himself Guru has to undergo the suffering Himself.

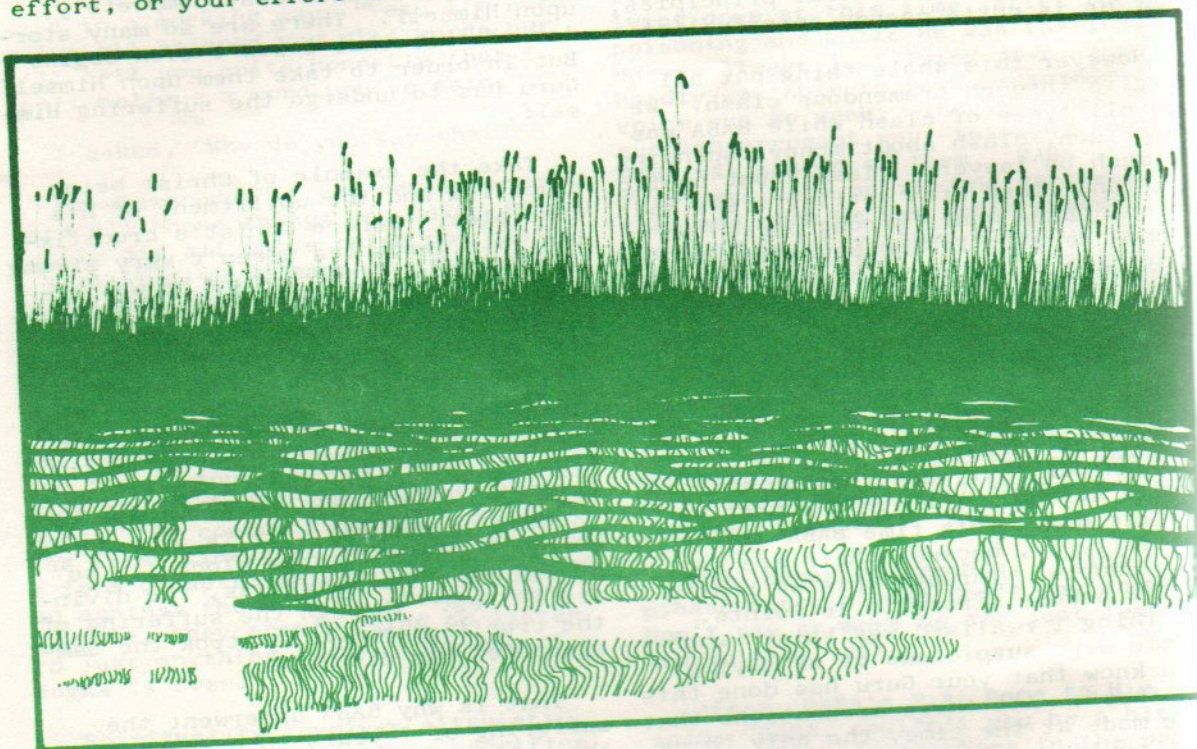
Take the example of Christ being crucified and the upliftment of his disciples. Before Christ's crucifixion, his disciples weren't very strong at all. The night before he was arrested, he asked his disciples to stay up all night and pray with him. Yet they slept. He awakened them to pray, yet again they slept. They weren't very strong. But after the crucifixion they became spiritually powerful and dynamic. Some explain it as the descendance of the Holy Spirit into them, but the truth is that there is nothing to descend - it is already within. But samskaras block it, so by removing the samskaras, the divinity shines. Through the suffering of the crucifixion, Christ took the Samskara of his disciples.

That is why BABA underwent the suffering of 7 years in prison; for the upliftment of His disciples. It is also interesting to note that it was during those 7 years that Ananda Marga spread from India all around the world. Despite the obstacles, it was a period of maximum growth for us individually and also as an organization. That is why He underwent it, that is how He is accomplishing so many things at once. Spiritual upliftment, establishing us as strong spiritualists, changing the society, giving an exam-

ple to society; opening our eyes to make us understand the corruption that is existing by putting Himself as the object of persecution. We could no longer ignore it.

So Guru is the controller, we are not the controller, He is the controller. We can't know everything that He is doing because He is always at least a dozen steps ahead. BABA said that He had made plans for His whole Mission at the age of 7. And the rest of the time He is to manifest it. So what is happening is not due to my effort, or your effort or our effort,

apparently yes, but in reality not. What is happening is by His grace, according to His plan. The right thing will happen at the right time. The only things that we have to do are 1. Our spiritual practices, and 2. our work - what He wants, to do his His Mission. He has made it perfectly clear to us what He wants. He has defined it. He has given us so much scope, so much inspiration, so much strength and so many detailed plans. Lets do what He wants, not what we want. Then only we will understand Guru and His Mission.



"The sadhaka, the spiritual aspirant, must remember that spirituality is the mainstream of life and everything else is periphery to it."

"With the inspiration from sadhana you can go on working in the mundane supramundane and psychic spheres."



Little Tapan Kumar, at 7 months, had an excellent baby naming ceremony with Dada Japasiddhananda and the Brisbane Margiis at a weekend seminar. Dada Abhiik had given his beautiful name at birth which means

Prince who shines like the Sun.
(and he does).

Thank you BABA.

COUNTRY LIVING

Brother, sister or married couple, with or without children, interested in rural living can contact Jagadiish and Pratibha. In Ballarat Bhukti their farm is on the outskirts of Dunolly, 120 miles from Melbourne.

Those interested please contact:-

Jim Peikoulidis (Jagadiish) at
RMB 1070
Dunolly VIC 3472

Telephone: 054 68 2211 ask for 256.

Message from Walter Maresh

He thanks those people who sent him money to help supplement an inadequate prison diet. He asks please not to send anymore as he has enough funds for this already.

Also please send him any material on Ananda Marga philosophy, newsletters and pracar material.

Walter has been moved from Long Bay to Parramatta Jail so his new address is:

C/- Locked Mail Bag 2
North Parramatta NSW 2151

Brothers in Long Bay

Govinda	-	Tim Anderson
Narada	-	Paul Alister
Vishvamisra	-	Ross Dunn
Pranava	-	John Duff

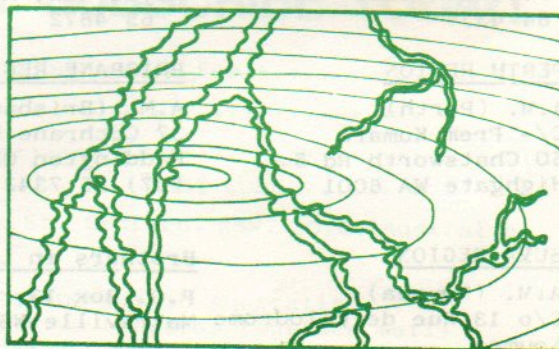
BRISBANE UNIT

Baba graced Kaevalya and Om Prakash wonderfully on the 8.2.80 when two delightful identical twin boys were born.

Premnath (Son of Divine Love), & Balarama (Krsna's brother; strong and powerful).

These beautiful names were given by Didi Ananda Sampurna.

The entire family are doing well and look blooming.



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Brothers in Long Bay Jail

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